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8. One evening a week for study and one evening a week for recitation has been shown to be as much as busy citizens will give to this kind of work. Two class periods each session are provided, and the course covers three years' time.

9. A community program must grow no faster than community sentiment can be created to sustain it. It should come up out of the people; it should not be set upon a community from the outside. A definite system of creating and directing the growth of the community must be operated by the leaders of the movement.

10. The leaders of a community movement should have a clear-cut idea of the system they are developing. This system should parallel the system of public schools and be equally efficient. A well-rounded program will include:

- a) A community council of religious education.
- b) A community board of religious education.
- c) A community superintendent of religious education.
- d) A system of Sunday schools of religion.
- e) A system of week-day religious schools.
- f) A community school for the training of religious leaders.

CHURCH EFFICIENCY

The New Age and the Church

Many are asking what part the church is to have in the work of reconstruction which must inevitably follow the war. The June issue of the *Constructive Quarterly* carries an article discussing this question. It is recognized that out of the world-war abundant and gigantic political changes are sure to come; but its largest expression is to be in ideals. In the new world-task large responsibilities are to fall to the church. The question is: Will the churches heretofore much occupied with keeping intact their own organizations be able to get out of themselves and into the swing of a world-program? General church union, it is believed, is not in the immediate future, but within certain comprehensive limits it is a comparatively early probability. Whatever of union may come, it will not serve to placate theological differences, but will be used as an immediate reconstructive and remedial agency in rehabilitating both religion and civilization.

The writer holds that most Christians of today desire church unity and are really seeking it within more or less broadly expanding lines. This, too, is but symptomatic of the Christian spirit of the age. Already there is a distinct tendency toward amalgamation among various bodies of

Christians on the basis of doctrinal likenesses or accommodations. Also ritualistic and administrative differences have either been composed or a new order of polity has been resorted to. On every hand the catholic elements are being emphasized. A number of religious bodies subdivided on minor questions have been endeavoring to harmonize their differences and to reorganize on a more catholic basis. This is true of several of the Protestant bodies of both the Dominion of Canada and the United States. While the churches may set an example of unity for the nations, it is true also that religious catholicity will be made possible in a large measure by world-nationalism.

Report of Commission on Unification

For some time, two of the great Protestant bodies in the United States have been making serious efforts toward unification. The second session of the Joint Commission working on this problem was held recently. The official report has been given to the public as follows:

The members of the Joint Commission on Unification of the Methodist Episcopal Church and the Methodist Episcopal Church South, in closing the labors of their second session, held at Traverse City, Michigan, June 27—July 3,

1917, send greetings to the people of the two branches of the one church which they represent.

First of all, we give thanks to God the Father, through our Lord Jesus Christ, for the full measure of grace which has been vouchsafed us in our labors, and for the evident tokens of the presence of the Holy Spirit in our assemblings, sweetening our fellowship, deepening our sense of oneness in Christ, and strengthening our hope of a united Methodism throughout the reaches of our common country.

We do not seek in this message to diminish the general understanding of the difficulties which have attended our efforts to meet fully the task committed to our hands, but we have rejoiced greatly in Christ, our divine Leader, to see how many of these difficulties have dissolved away as we have approached them in a spirit of prayer and dedication to the end which the church has set us to achieve. The results of our labors are not yet complete, but they are substantial and reassuring, and it is part of the purpose of this communication to inform the connections which we represent of the fact that we have the unfinished details of our task under prayerful consideration and treatment, and it is our earnest desire to be able to make to our respective General Conferences a happy report upon the whole matter of unification.

That our people may have the means of determining for themselves the extent to which we have progressed, we beg to submit the following statement touching the conclusions reached at this sitting of the Commission:

The Joint Commission has reached tentative agreements upon the following matters:

1. The Church Conference.
2. The Quarterly Conference.
3. The Annual Conference, including lay representation therein.
4. The composition and powers of the white Regional Conferences.

5. The area boundaries and powers of the Missionary Regional Conferences.

6. The basis of representation in the General Conference and the powers of the same.

7. The method of election, assignment, and retirement of bishops, together with a constitutional provision for the defining and fixing of the privileges, powers, and duties of the episcopacy.

The foregoing tentative agreements are subject to further consideration and revision if necessary, and their final approval and adoption are contingent upon agreement on the matters that are yet to be considered.

The National Service Commission

The recent Presbyterian Assembly (U.S.A.) created a National Service Commission. It is composed of some of the ablest and most devout men of the church, distributed from New England to California. There are now about 120 members and they have already organized and entered upon their activities.

In the resolution of appointment the work of the commission was designated as: (1) A stimulating of the church to new patriotism and loyalty to the government in the present crisis. (2) To call all the people to a more earnest and consecrated service and knowledge of God. (3) To assist in every way in protecting and developing the life and character of our soldiers in purity and sobriety, and their defense against all moral evils. (4) To assist in every way possible in the physical needs and betterment of the boys in the training camps and at the front. This movement is promulgated by a great religious body numbering more than five millions of people and is significant in its spirit, ability, and purpose.